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seen but two copies, that now before me, and another in a private library. The title is as follows: *The Book of Religion, Ceremonies, and Prayers of the Jews, as Practised in their Synagogues on all Occasions, &c.* Translated immediately from the Hebrew by Gamaliel Ben Pedahzur, Gent. London, MDCCXXXVIII. Whether the author's name, as here given, is a pseudonym I am unable to say.

The Table of Contents of the Ceremonies contains some very minute, not to say ludicrous, particulars. We give some specimens :

First prayer at awaking in the morning.....	P. 1
What they are to do as soon as out of bed; the manner of washing their hands; the words to be repeated before they wipe their hands.....	Pp. 1, 2
The manner obliged to put on their clothes.....	P. 2
Concerning their dead and their burials; their method used to prevent too great a mortality in any one family; with many other ceremonies relating to deceased persons.....	P. 15
Their manner of mourning, their obligation for eating hard eggs at their return from the burying ground.....	P. 18

There are many other ceremonies prescribed, some of which are frivolous, and others will not bear to be repeated in print.

I observe that Pedahzur agrees with other Jewish authorities, in the statement that the Jews, at Passover, drink no fermented wine. His words are (p. 55): "Their Drinkables is either fair Water, or Water boiled with Sassafras and Liquorish, or Raisin-Wine prepared by themselves." I give his words *verbatim et literatim*.

The last part of the book, comprising 290 pages, contains "Prayers for the Morning of Every Day in the Week." These prayers are translated from the Hebrew—in part from the Book of Psalms, and in part from the Rabbinic Ritual. Some of the petitions are childish or absurd; many of them are truly spiritual and devout in tone and expression.

Pedahzur's book is possessed of much interest as presenting apparently a minute and faithful portrait of modern Judaism as it was taught and practiced a century and a half ago. The volume is a duodecimo, bound in leather, and contains 394 pages.

In another paper I will speak of some other works of similar scope and character.

➤GENERAL NOTES.◀

Zeechariah's Times, and the Occasion of his Mission.—In the first year of his reign in Babylon B. C. 538 (*Rawlinson*) Cyrus the Great made a decree for the return of the Jewish exiles to Jerusalem, and for the rebuilding of the House of the LORD God of Israel, which was in Jerusalem. The sum total of the "Congregation" which came up on this occasion was 42,360 (*fathers of families*, probably, i. e., about 200,000 free men, women and children), besides male and female slaves to the number of 7,337. These came up under Zerubbabel, the Head of the Captivity, son of Shealtiel and Joshua the son of Josedech the High Priest. Zerubbabel is called son of Pedaiah (son of Jeconiah, son of Jehoiakim), Shealtiel having probably died without male issue, and his brother Pedaiah having taken his deceased brother's wife. Zerubbabel was thus legal heir of Jehoiachim, king

of Judah. Feeble indeed was the people's response to the Persian king's invitation to return to their own country, and remarkably so with those who ought to have been most eager to avail themselves of it, viz., the priesthood. Of them but 4 out of the 24 orders, and of the Levites only 74 (*households*, probably) returned. After the returned exiles had arrived at their respective cities, as the seventh month was approaching they were assembled, as one man, to Jerusalem, and rebuilt the altar of burnt-offerings, and from the 1st day of Tishri re-established the daily sacrifices. They kept also in that month the Feast of Tabernacles "according to the scripture" (viz., from the 15th to the 22nd of the seventh month). Then in the second month of the second year of their return (whether this was the second or third year of Darius cannot be decided) energetic measures began to be taken for the building of the Temple, and the foundation thereof was shortly laid amid the blasts of trumpets, the clashing of cymbals, and songs and praises to the LORD "for His mercy (endureth) for ever upon Israel," while some shouted for joy, and the ancient men, who had seen the former House, wept, when the foundation of this House was laid before their eyes. But the building was not destined to be completed at this time. When the Samaritans heard that the community, which had returned from the Captivity, were beginning to rebuild the Temple, they came to Zerubbabel, and to the chiefs of the people, and desired to take part in the work. On their co-operation being declined they set themselves to hinder the Jews in their work, and bribed some of the favorites at the Court of Persia so effectually, that they frustrated the purpose of the people of Judah during the rest of "the reign of Cyrus, even up to the reign of Darius;" i. e., from about B. C. 536 to B. C. 529 when Cyrus died, and during the reign of Cambyses, son of Cyrus (B. C. 529—522), and the ten months (or less) of the reign of the pseudo-Smerdis (or Bardes) B. C. 522—521, and during one year of the reign of Darius, who succeeded Bardes in 521—in all about 15 years. In the second year of Darius, God raised up Haggai the prophet, and Zechariah, the son of Iddo, to prophesy to the Jews which were in Judah and Jerusalem, so that Zerubbabel and Joshua the High Priest and the rest of the people "came and worked at the House of the Lord of Hosts in the 24th day of the sixth month of the second year of Darius." Although it is true that the enemies of Judah and Benjamin were a chief cause of this long neglect of the work of rebuilding, still such neglect seems to have been in great measure caused by remissness on the part of Zerubbabel and Joshua, and the heads of the people. For Haggai on the 1st of the sixth month administered to them a scathing rebuke, when he said to them, "Is it time for you, *you* indeed, to dwell in your houses all ceiled, while this House lieth waste?" He calls on them too, to "consider their ways," to call to mind, *why* it was that they "sowed much, and brought in little," it is (says he) because "My House is waste, and ye run every one to his own house." In the seventh month the word of the Lord came again to Haggai, and he foretells the "shaking of the heavens and the earth and the sea," encourages the people by the promise that "the choicest things of the nations should come" to glorify God's House, and assures them that "the glory of that House will in later times be greater than at the first." At this juncture it was, that the first recorded revelation came to Zechariah, in the eighth month, and he is commanded to exhort the people to repentance, and to warn them against neglecting the words of the prophets as their fathers had done before them, if they would not experience their chastisements.—*From Lowe's Commentary on Zechariah.*